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did much to establish was a field so large and so intriguing that he felt the necessity of awaiting further investigation before he could commit himself to a systematic account of it. Thus the lectures embrace much that is old, including the entire framework which he had formulated prior to the new orientation which the thought psychology gave him. But to say this is not to criticize either Külpe or his scrupulous editor. While it is doubtful if Külpe himself would have consented to the publication of his lecture-notes as we find them, we may be thankful nevertheless for their appearance, since even in their uneven state they suggest many important problems and many significant points of view. He who reads them sympathetically will discern a multitude of fine observations that will contribute substantially to any serious attempt to construct a psychology adequate to the demands both of our existing knowledge of the subject and of our ever-widening field of research.

Cornell University

R. M. OGDEN

Suggestion and Autosuggestion. By CHARLES BAUDOUIN. Translated by N. and C. PAUL. New York, Dodd, Mead and Company, 1921. Pp. 349.

Baudouin is a pupil of Coué, who has been carrying on a large clinic at Nancy since 1910. This book is a theoretical exposition of the basis of Coué's practice, which is *autosuggestion*. The chief obstacle to autosuggestion lies in the fact that, under ordinary conditions, the more we try to concentrate our attention on the idea we need, the more attention tends to waver between this idea and opposing ideas. The man who was told that he would find buried treasure if he could dig without once thinking of a certain tabooed phrase had little chance of success. Thus voluntary autosuggestion reverses itself, according to the law which Baudouin has styled that of reversed effort. Autosuggestion must not begin with an effort of 'will', but by a method of relaxation which brings the 'subconscious' into play. One puts oneself into a restful attitude and tries to think of nothing at all. After a time one repeats to oneself the suggestion one wishes to accept. The preliminary relaxation is the essential thing in autosuggestion as in heterosuggestion. The translators, by the way, have translated the difficult word '*recueillement*' rather unhappily as 'collection'. The ordinary translation 'concentration' would have been quite as good, but 'withdrawal' would perhaps be better, since '*se recueillir*' means not a direction outward of the concentrating powers of attention but a gathering of them inward.—What is the advantage of autosuggestion over heterosuggestion? The two evidently are essentially one in nature: every accepted suggestion from without becomes an autosuggestion. But autosuggestion is free from the hampering suggestion that someone else is necessary to the situation, a freedom that certainly is most desirable.

Children, however, are not allowed the precious privilege of autosuggestion. A chapter on their education presents us with the familiar picture (not often, let us hope, realized in life) of the mother bending over the sleeping child and murmuring suggestions into its ears. We teachers, who give suggestions to the young, pacify our consciences by the comforting thought that they will reject what does not naturally belong to them. We can but be thankful that we, ourselves, were allowed to grow up without ever having lost our normal powers of resistance to our parents.

Vassar College

MARGARET FLOY WASHBURN

Elements of Folk Psychology: Outlines of a Psychological History of the Development of Mankind. By WILHELM WUNDT. Authorized translation by E. L. SCHAUB. London, George Allen & Unwin Ltd.; New York, The Macmillan Co. 1921. Pp. xxiii., 532.

It is encouraging, as a sign of the times, that this translation has reached a second printing. The exposition of the *Elemente* is simple;